A moſt worthy

SPEECH

Of the truly Honourable and worthy member of the houſe of

COMMONS,

Sir Edward Deering,

Knight and Baronet, who was choſen Knight of the Shire for the County of

KENT.

Spoken in the preſence of the honorable houſe of Commons now preſent in Parliament:

Concerning the Lyturgy of the Church of England, and for a Nationall Synod.

London Printed for *F. C. and T. B.* in the yeare 1641.

A Modern Copy

SPEECH

Of the truly Honourable and worthy member of the house of

COMMONS

Sir Edward Deering

A speech made by the aforesaid Honourable Knight upon the Bill for the Continuation of the Subsidies granted to His Majesty for the Maintenance of the Protestant Religion, and for a National Synod.

London Printed for E. C. and A. S. in the Year 1641.

Sir *Edward Deering's* Speech in Parliament, concerning the Liturgy of the Church of England, and a Nationall *Synod.*

Mr. Speaker,

He Question is, whether this clause concerning some pretended erronious passages in our Liturgie shall be laid by or not.

I am of opinion to decline them here, but not to bury them in perpetuall silence.

In this period, you give us (in generall termes) a promise of a Nationall Synod: I doe still with the presence of it; It being (to my understanding) the onely proper cure and remedy for all our Church distractions.

The promised Synod is too far off; let me have better assurance than a promise, which that I may obtaine, I will bee bold to give you reasons to induce that Assembly, and speed it also.

Mr. Speaker, Much hath bin said, and something attempted to be donne, to regulate the exterior part of Religion: but Sir, we bleed inwardly; much endeavour hath beene to amend the deformed formes, and to new governe the government.

Yet Sir, this is but the leaves of good Religion; fit (I confesse) notwithstanding to be taken care of, for beauty and ornament: Nay some leaves are fit and necessary to bee preserved for shadowes and for shelter to the blossomes and the fruit.

The fruite of all is a good life, which you must never expect to see unlesse the blossomes be pure and good; that is, unlesse your Doctrine be sound and true.

Sir, I speake it with full griefe of heart, whilst we are thus long pruning and composing of the leaves, or rather whilst some would

pluckt all leaves away, our blossomes are blasted, and whilst wee sit here in cure of Government and Ceremonies, we are poysoned in our Doctrinals: And on whose doore will the guilt and sinne of all this lye.

Qui non vetat peccare cum potest, jubet. Senec.

It is true that this mischiefe growes not by our consent, and yet I know not by what unhappy fate, there is at present such an alldaring liberty, such a lewd licentiousnesse for venting all mens severall fancies (senceless fancies) in Religion, as never was in any age, in any Nation, untill this present Parliament was met together. Sir it belongs to us to take heede, that our countenancing (the countenance of this Honourable House) bee not prostituted to sinister ends by bold offenders: If it be in our power to give a remedy, a timely and a seasonable remedy to these dangerous evills, and if wee (being also put in mind) shall neglect to doe it, wee pluck their sins on our owne heads.

Aliquem qui fert scelus, facit suum. Senec.

Shall I be bold to give you a very few instances? one for a hundred, wherewith our Pulpits and our Presses doe groane.

1. M. *Speaker*, There is a certaine new-born, unseen, ignorant, dangerous, desperate way of independency: Are we Sir, for this Independancy? Nay Sir, are we for the elder brother of it, the Presbyteriall forme? I have not yet heard any one Gentleman within these walles stand up and assert his thoughts here for either of these waies: And yet Sir, we are made the Patrons, and protectors of these so different, so repugnant innovations, witnesse the the Dedications to us.

Nay, both these waies, together with the Episcopall, come rushing in upon us, every one pretending a forehead of Divinity.

1. Episcopacy sayes it is by Divine right, and certainely Sir, it comes much nearer to its claime than any other.

2. Presbyterie, that saith it is by Divine right.

3. Nay, this illegittimate thing, this new-borne Independency, that dares to say it is by Diving right also.

Thus the Church of *England* (not long since the glory of the reformed Religion) is miserably torne and distracted; whither shall wee turne for cure?

2 Another

2. Another instance: If I would deale with a Papist, to reduce him, he answers, (I have bin answerd so already) to what Religion would you perswade? what is the Religion you professe? your 39 Articles, they are contested against: your publick solemne Liturgy that is detested, and, which is more than both these, the three essentiall, proper, and only markes of a true Church, they are protested against: what Religion would you perswade me to? where may I find and know, and see, and read the Religion you professe? I beseech you, Sir, helpe me an answer to this Papist.

Nay, Sir, the Papist herein hath assistance even amongst our Selves, and doth get the tongues of some men, whose hearts are farre from them: For at one of our Committees I heard it publickly asserted by one of that Committee, that some of our Articles do contain some things contrary to holy Scripture.

3. Mr. *Speaker*, Sunday is a Sabbath: Sunday is no Sabbath both true, both untrue in their severall acceptations, and the knot, I thinke, too hard for our teeth. Shall I give you an easier instance.

4. Some say it is lawfull to kneele at receiving the Elements of our Holy Communion: others plead it as expedient; Some doe professe it as necessary; and there wants not others who abhor it as idolatrous: And, Sir, I am confident you cannot so state this easie *Question* to passe amongst us, but that there will be many *Contradictories*.

5. The second Epistle of St. *Peter* is now newly denyed to be the Apostles: Our Creed, the holy Apostles Creed, is now disputed, denied, inverted, and exploded by some, who would be thought the best Christians amongst us. I startled with wonder and with anger, to heare a bold Mechanicke tell me that my Creed is not my Creed: He wondred at my wonder, and sayd, *I hope your worship is too wise to beleeve that which you call your Creed.*

O Deus bone, in quæ tempora reservasti nos! Policarp.

Thus *Iris subnubibus*, *O nubes nubium Cimmeriæ*. Aristt. One absurdity leads in a thousand. And when you are downe the hill of errour, there is no bottome but in Hel, and that is bottomlesse too.

6. Sir, shall I be bold to give one (and but one) instance more? Much clamor now there is against our publicke Lyturgy, though hallowed with the blood of some of the first composers of it. And surely, Sir, some parts of it may be very well corrected; but the Clamors now go very high, impudence or ignorance is now growne so frontlesse, that it is loudly expected by many, that you should utterly abrogate all formes of publick Worship: Extirpation of Episcopacy, that hope is already swallowed; and now some men are as greedy for the abolishing of the Liturgy; that so the Church of *England* in her publique prayers, nay her offerure may be as a babler at all adventures: A braincleese, stupid, and ignorant conceit of some.

Mr. *Speaker*, The wisedome of this House will (I am confident) never sink so low, never fall into such a delinquency of judgment and piety; when you do, I shall humbly submit my selfe unto the stake and faggot (I meane) for certainely Sir, I shall then be a Parliament Hereticke.

Thus much for a taste of that whereof there is too much abroad: For the divisions of *Reuben*, there are great things of that abroad.

Sir, Thus are we engaged, enclosed in points of Divinity, and with the favour of that Gentleman who did last time discusse it, I must againe propound my doubtfull *quere* to bee Resolved by the Wisedome of this House; Whether wee be *Idonei & competentes Judices*, in doctrinall Resolutions? In my opinion wee are not: Let us maintaine the Doctrin established in the Church of *England*; it will be neythet safety nor Wisedome for us to determine now.

Sir, I doe againe Repeate and Avow my former words, and doe confidently affirme; that it was never seene nor knowne in any Age, in any Nation throughout the World, that a Set of Lay-men, Gentlemen, Souldiers, Lawyers of both gownes, Physitians, Merchants, Citizens, all Professions admitted, or at least admittable; but the Professours of Religion alone excluded, that wee should determine upon Doctrine Divinity.

Shall

Shall the Clergy hold different Doctrine from us? or shall our determination bind them also? They are a considerable body in the Kingdome. They are herein surely as much concerned as we, and ought not to be bound up unheard and unpartied.

Further Sir, if Clergy-men amongst us be thought fit for no other than for spirituall employment, how shall wee answer it to God and a good conscience, if we shut them out of that which we our selves pretend to be their onely and their proper work.

Mr. *Speaker*, Wee cannot brag of an unerring Spirit: Infallibility is no more tyed to your chaire, than to the Popes. And if I may speak truth, as I love truth with clearnesse, and with plainnesse, I do here ingenuously professe unto you, that I shall not *acquiesse*, and sit downe upon the Doctrinall resolutions of this House, unlesse it be where mine owne genius doth lead and prompt me to the same conclusions.

Mr. *Speaker*, We are here convented by his Majesties writ to treat *Super arduis negotiis Regni & Ecclesiæ*, I beseech you let us not turne *Negotia Ecclesiæ* into *Dogmata fidei*: There is a great difference *in objecto* between the Agenda and the Credenda of a Christian: let us so take care to settle the Government, that we do not unsettle the Doctrines.

The short close of all with a motion, is but this: Wee are poysoned in many points of Doctrine, and I know no Antidote, no Recipe for cure but one: A well chosen and a well tempered Nationall Synod, and Gods blessing theron: This may cure us, and without this (in my poor opinion) England is like to turn it selfe into a great Amsterdam, and unles this Councell be very speedy, the Disease will be above the Cure.

Therefore that we may have a full fruition of what is here but promised, I do humbly move that you will command forth the Bill for a Nationall Synod, to be read the next morning. I saw the Bill above five months since in the hands of a worthy Member of this House; if that Bill be not to be had, then my humble motion is (as formerly) that you would name a Committee to draw one.

[illegible], I would then further that all motions [illegible] (this about Doctrine especially) may be [illegible] further; and you will find it to be the way of peace and unity amongst us here.

FINIS.